

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

"His Is the Power . . ."

NCC Message

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**What is the Office
of Deacon?**

Thomas Jenkins

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Doctrine and the NCC

Editorial

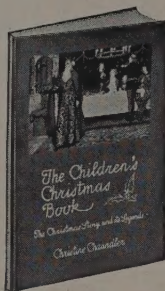
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BEHOLD THE LAMB OF GOD

With a "far-away look of deep meditation": St. John the Baptist, as represented by Geertgen tot Sint Jans [see p. 6].



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Better Than Cursing the Dark

TO THE EDITOR: I do not ordinarily bother to answer newspaper attacks, but your "Open Letter" [L.C., November 26th] is so full of misinformation and misrepresentation that it seems necessary this time to do so.

You refer to me as a member of "an American sponsoring committee for the so-called 'Second World Peace Congress.'" This is not true. The Committee was set up to sponsor American representation at the Peace Congress. If I should encourage one of my priests to go to an Anglo-Catholic congress, I doubt if you would assume that I was sponsoring it, or imagine that I would agree with all its actions or pronouncements. Yet you seem to assume that I do both of these in connection with this World Peace Congress.

I would remind you that your father and my father attended many assemblies in which they were hopelessly outnumbered and outvoted, but they did not for that reason absent themselves or abdicate their responsibility to witness to their convictions. I am glad, and you ought to be glad, that there were some 63 American delegates who attended this Congress, some of whom bore plain and courageous witness to their Christian convictions even though they cut across the sentiments of the majority.

I am glad, and you ought to be glad, that there were three who stood up to be counted as opposed to its conclusions; and I think that it is significant that they were so recorded in a so-called Communist-controlled congress held in a Communist-controlled country. If "it is better to light a single candle than to merely curse the dark"—as I believe it is—I am glad if I had anything to do with the presence of these persons who lighted these three candles.

I recall, too, that Christ said He came not to call the righteous but sinners to repentance, and that He was also charged with guilt because of association with those who were frowned down upon by the majority.

As to the question you asked. I should have thought you knew me well enough to know my answer, but here it is in black and white: "No, of course I would not tell parents their sons died promoting American aggression."

(Rt. Rev.) W. APPLETON LAWRENCE.
Springfield, Mass.

Editor's Comment:

We are glad that Bishop Lawrence does not care to associate himself with the opinions of the World Peace Congress, but the fact remains that in the literature of the "American Sponsoring Committee for Representation at the 2d World Peace Congress" his fine distinction between "sponsoring" and "sponsoring representation" is not made. A folder put out by this committee containing the "Call to the Second World Peace Congress" includes the following question and answer: "Who in the United States is sponsoring the

World Congress for Peace? A group of prominent Americans have formed a Sponsoring Committee for American Representation at the World Peace Congress. Further details as to names can be found elsewhere in this folder."

We frankly cannot imagine the persons mentioned as examples in the Bishop's letter placing themselves in the position of tools for propaganda against the cause for which American blood is being shed today—the defense of a small nation by a world organization against naked aggression. See editorial "Communist Infiltration Tactics."

Church in China

TO THE EDITOR: Deaconess Julia Clark, who is our good Bishop's most efficient secretary, has a valued friend who sends copies of *THE LIVING CHURCH* to her, which she passes on to us, in this most remote neck of the woods. You can't imagine the joy we get out of devouring them whole, after being deprived of that unique privilege for a full year. Several back numbers have just reached us, and in the one dated August 27th, I was thrilled by these words in "Sorts and Conditions"—viz., in regard to the Chinese Bishops' Pastoral—"In general the letter appears to conciliate the government and at the same time maintain the freedom of the Gospel." What thrilled me was the sympathetic appreciation on the part of *THE LIVING CHURCH* of the difficulties of the Church's position.

Our clergy and people are of course Chinese citizens, and at the same time members of the Holy Catholic Church of China. They deserve the fullest sympathy and the constant prayers of our fellow Holy Catholic Christians in U.S.A. (By the way they always speak of our Church in the U.S.A. by *this* name, having been completely deprived of the Chinese equivalent of the sectarian misnomer of P.E. They are indeed to be congratulated! Wouldn't it be simply wonderful if our P.E.C. in U.S.A. would follow suit and restore our rightful name!! Bishop Littell's list of numbers of converts from the Roman Church, I am sure, would increase by leaps and bounds if they did.)

Our good Bishop is up against it. He called us all together recently and cleared up the situation for us, to our great comfort, by maintaining that the most recent orders from the government assure us of freedom of religious belief. He is also fully persuaded in his own mind that we are not required to surrender any essential principle of the Holy Catholic Church of China, but are to continue as before. Furthermore, he asked the Chinese clergy the three following questions:

1. Is there anything in the revised letter to show that the government wants us to form a united church under government control? All answered, no.

2. As Christians is there any reason why we cannot follow the "Kung T'ung Kang Ling" (our "Bill of Rights"), in striving to attain to these three goals of self-government, self-support, and self-propaga-

tion, or subscribe to the three things to be opposed — imperialism, feudalism, and bureaucratic capitalism, or why we may not as Christians do our best also to work toward an independent, democratic, peaceful, united, right, and strong new China? All answered, no.

3. If ever our rights or free and independent life and service in our Church should be denied us, be eliminated from "Kung T'ung Kang Ling," should we clergy continue to serve our God as usual? "Those who believe this please raise their right hands." Without a pause all raised their right hands.

Pray for them and especially for our Bishop upon whom the responsibility rests heaviest, and, in fact, pray for us all.

(Rev.) ROBERT E. WOOD.

Wuchang, China

The (Ugh!) Living Church

TO THE EDITOR: I have never seen a more brazen-act of disrespect to the episcopacy (which you profess to so greatly honor) than your vicious editorial, signed by you and boxed to attract attention, in the latest issue of THE (Ugh!) LIVING CHURCH [L.C., November 26th].

Bishops Walker, Lawrence, Moulton, and Parsons, and Professors Fletcher, Moore, and Scudder, doubtless have a good explanation for their action, which you might at least have inquired for, and should in all justice give them an opportunity to state.

I am convinced that your bitter vituperation was directed at these persons because they differ from you in Churchmanship. Your cowardly attack is no more than I might have expected from one with your type of religion.

I herewith cancel my subscription to that yellow sheet, that poison-pen periodical, that instrument of your personal animosity, THE (Ugh!) LIVING CHURCH.

(Rev.) EDWARD T. SMALL.

Hartsville, S. C.

Help for Yugoslavia

TO THE EDITOR: We four editors, members of the Associated Church Press, who visited Yugoslavia in 1947 to study religious conditions, have been deeply concerned by the tragic food situation in that country, due to the worst drought in its history. We wish to appeal to your readers to help.

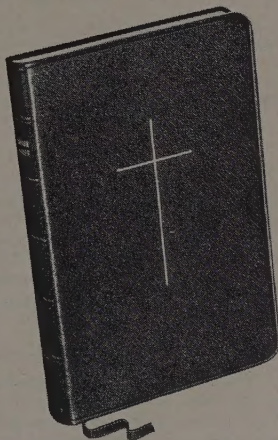
Food supplies, along with other material aid, are not getting to famine-stricken areas of Yugoslavia in sufficient quantities because adequate shipping funds are not available. The problem of meeting emergency relief needs of this friendly nation is not that of securing the goods in kind. This can be done through such an agency of Church relief committees as CROP. The real difficulty is to secure the cash with which to process the goods and to pay for the inland transportation.

Church World Service could send millions of more pounds of food to Yugoslavia if it had the thousands of additional dollars which such an operation requires.

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LETTERS

provide the dollars, the actual cash, to match the gifts in kind. Millions of pounds of supplies standing in American warehouses do the Yugoslavians no good. A few thousands dollars right now for shipping expenses will free tons of life-giving supplies when they are needed the most. Time presses due to the approach of winter which, with the heavy snow, cuts off many areas of Yugoslavia.

Checks may be sent to Church World Service, 214 E. 21st St., New York 10, N. Y., or to THE LIVING CHURCH RELIEF FUND, marked "For Relief in Yugoslavia."

GEORGE WALKER BUCKER,
World Call

EMERY STEVENS BUCKE,
Zions Herald

PHILLIPS PACKER ELLIOT,
Acting Editor, *Presbyterian Tribune*
GUY EMERY SHIPLER,
The Churchman

New York city

Keeping Up With the Joneses

TO THE EDITOR: Congratulations on the Rev. John T. Payne's article: [L. C., November 5th]. "Rummage Sales, Salad Suppers, Card Parties, and Tithing." It ought to be reprinted as a leaflet for use at mission services and in the tract case.

But it has one error of fact in claiming that the names in the case at the top are fictional. South Porcupine is a town in

northern Ontario, and (believe it or not) St. Jones Without and St. Jones Within are actual place names in Newfoundland! At least the last name may be taken as evidence that some of the Jones family, with whom so many are trying earnestly to keep up, have made the grade of sainthood. Some of us ought to try harder to keep up with them in this respect too.

(Very Rev.) ROBERT S. RAYSON
St. John's, Newfoundland

Clergy in Clerical Attire

TO THE EDITOR: May lay people please appeal to their clergy to use only those pictures showing them in clerical attire when they allow the press to publish their photographs? We are proud of our priests and want them to appear as priests.

Our Roman brethren, who deny the validity of our orders and sacraments, use pictures of our priests in lay attire to illustrate their arguments, and while the collar or lack of it is a very trivial matter in the face of larger and more vital issues, such things do matter very much to lay people who often have to defend their faith, not only before others but in their own hearts.

Those of us who have been born and reared in the Episcopal Church are distressed by such photographs, but not nearly as much as our converts from Rome.

KATHERINE MORGAN TERRY.
Bordentown, N. J.

"BY SUCH A COMPANY"

PRESS into the wind,
balance with the storm;
against the cheek of the grave night
lean thy burning brow.
All minister to us;
we are one and indivisible
with air, light, the rosaries of the stars,
the *boutons d'or* of dawn.
Yes, and even with
those companies of the Saints
frescoed in the churches of Assisi, Padua;
glimpsed at Mons, intimate laymen,
monks, and occasionally laymen;
presences that give the wind its buoyancy
and the wild places their savor.
Mind, I do not say this is so
for all, only for the credulous;
these alone, quaking with fear, can be fearless;
recognizing support in every particle
of the sentient world;
supported, upborne, starred in the universe
as securely as Arcturus, or the laurel's bell.

CHRISTINE TURNER CURTIS

The Living Church

Established 1878

A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

EDITOR: Clifford P. Morehouse, LL.D.
EXECUTIVE EDITOR: Peter Day
MANAGING AND LITERARY EDITOR: Rev. Francis C. Lighthourn
NEWS EDITOR: Alice J. Welke
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
CIRCULATION MANAGER: Warren J. Debus

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December

17. 3d Sunday in Advent.
20. Ember Day.
21. St. Thomas.
22. Ember Day.
23. Ember Day.
24. 4th Sunday in Advent.
25. Christmas Day.
26. St. Stephen.
27. St. John Evangelist.
Organization of National Episcopal Student Movement, at Bloomfield Hills, Mich. (through January 1st).
28. Holy Innocents.
31. 1st Sunday after Christmas.
Parish Corporate Communion for College Students.
Mid-Century Jubilee Sunday, Federal Council.

January

1. Circumcision.
3. Conference on the Responsibility of the Church toward Morally and Socially Abandoned Youth, at Bossey, Switzerland (to 8th).
6. The Epiphany.
7. 1st Sunday after the Epiphany.
General Convention Joint Commission to Study Clergy Pensions, at El Paso, Texas.
9. House of Bishops, annual meeting, at El Paso, Texas (to 12th).
Bi-racial subcommittee, Division of Domestic Missions, semi-annual meeting, at Seabury House (to 11th).
14. 2d Sunday after the Epiphany.
Church and Economic Life Week.
15. Bishop Budlong of Connecticut retires.
18. Convocation, missionary district Philippines (to 25th).

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

Member of the Associated Church Press.

SORTS AND CONDITIONS

RENTAL allowances for officers of the National Council were provided for by the Council at its December meeting, held last week. It was agreed by the members that living costs in the New York area have risen so much that the buying power of the officers' salaries is inadequate.

CLERICAL OFFICERS will receive a rental allowance up to one-sixth of their salaries. Lay officers will receive a one-sixth salary increase, since, unlike the clergy, they would have to pay an income tax on a rental allowance anyway.

IF YOU saw the filmstrip on the government of the Church used in the Laymen's Training Program, you already know that most of the officers of the National Council are not members, and do not vote on their own salaries. The exceptions are the vice-president and the treasurer. The Presiding Bishop's salary is established by General Convention. Other salaries are fixed by the Council, which consists of 16 members elected by General Convention, eight elected by the provinces, four nominated by the Woman's Auxiliary, plus the President (Presiding Bishop), the vice presidents (at present there is only one), and the treasurer.

RUSSELL E. DILL, the treasurer, is recovering in Florida from a bout with a virus. The Council sent him a greeting.

SINCE we've gone this far into Canon 4 (Of the National Council), we might as well finish the job with a description of its functions: The Council has charge of "the unification, development, and prosecution of the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive head." This year's budget was \$4,966,994, of which \$4,165,957.09 was promised by you and your fellow-Churchpeople through the red side of the envelope. Of this, \$774,009.09 is still unpaid. Who is holding back on the \$0.09?

THE UN's meditation room is now open. George Barrett, writing in the New York Times, indicates that many have come in to look at it, but few to meditate. There were those who cynically said that it looked like a funeral parlor. The thing that makes a church is the divine Presence, whether in a cathedral, an oratory, or a burning bush in the wilderness. But God will not withhold His Presence if He is sought there.

A WIDER gap seems to be opening between the Russian Orthodox in America and the Patriarchate of Moscow. The Sobor which elected Metropolitan Leonty also decided to take Patriarch Alexei's name out of the liturgy and to pray instead for "the holy Orthodox patriarchs, bishops of the suffering Russian Orthodox Church." More news on this next week.

THE MORAL implications of artificial insemination will be considered by the House of Bishops at its meeting at El Paso, Tex., in January. Some time

ago a Church of England report on the subject was issued, condemning the practice when it involved a donor other than the husband. Artificial insemination is much more widespread in the United States than is generally realized, according to those who have studied the subject.

OTHER ITEMS to be considered by the Bishops, according to the National Council's news release, include election of a Bishop of Puerto Rico to succeed Bishop Boynton; "pastoral care for men and women in the armed forces" which some of us hope means the election of a bishop to have oversight of the work of the 97 chaplains now on active duty; Okinawa; procedure under marriage legislation; and something about "current problems." We have previously reported the fact that the missionary district of the Panama Canal Zone is requesting a division of the district, but this is not included in the news release.

BISHOP SHERRILL, as president of the National Council of Churches (not the National Council of the Episcopal Church described above, of which he is also president), has sent a telegram to President Truman following in general the main points of Dr. Nolde's address (p. 9) to the Assembly of the NCC. This Christian and statesmanlike survey of the world crisis was the best thing that happened at Cleveland and is probably one of the best things in this week's issue.

PRAYER helped to find a solution of a threatened strike in Toledo, Ohio, according to Religious News Service. The Rev. James McElroy, rector of St. Mark's, Toledo, and chairman of a mediation panel, asked the representatives of both management and labor at the Ohio Fuel Gas Co. to come to church and pray for divine guidance after his efforts at mediation had failed. The next day a compromise settlement was arrived at.

IT SEEMS that the H-Bomb's impact is being felt first by an American community. Ellenton, N. C., picked by the government as the site of a 250,000-acre atomic project, has put up a new sign at the edge of town, roughly lettered as follows: "It-is-hard-to-understand why-our-town-must-be—destroyed—to-make-a-bomb—that-will-destroy-someone-else's—town—that-they-love-as-we-love-ours—but-we-feel-that-they-picked-not-just-the-best-spot—in-the-U.S.—but—in-the-world." At the junction point of three dioceses, Ellenton should be an important item on the Church's program to adjust to changing populations.

THIS WEEK our first post card to bundle subscribers on the week's contents has just been sent out. Keeping in mind the fact that we have to have something to put on the post card will help us to make sure there is something in every issue that no Churchman can afford to miss. Though we did not put it on the card, Fr. Wood's letter from China certainly deserves that estimation.

Peter Day.

Bearing One Another's Burdens

Last week, we talked about OUR burdens, OUR crosses, OUR carrying them, and that Christ would help us with them. But (and isn't The Christian Religion stiff going at times?) in Holy Scripture (Galatians 6:2) we are told to bear ONE ANOTHER'S burdens, as if our own weren't enough.

At first blush, the matter of helping others carry THEIR burdens seems to be overdoing it with us, doesn't it? But have you ever had the rare experience of helping another with his load? Eh? If not, TRY IT, and then start in LIVING. THEN it is that God gives us Heavenly adventures, gives us added joys in living, finds for us new and wonderful friendships, leads us into happiness never before dreamed of, and in the sharing of burdens which may have nearly overcome another, we find that we have not only lightened THEIR burden, but OURS as well.

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RELIGION IN ART

By DR. WALTER L. NATHAN

Geertgen tot Sint Jans (Dutch, ca. 1465 to 1493):

JOHN THE BAPTIST IN THE WILDERNESS*

(See cover picture)

FEW works of religious painting are so altogether lovable as Geertgen tot Sint Jans' "John the Baptist in the Wilderness." There are in it touches of involuntary humor that appeal to us because of the painter's transparent frankness and sincerity.

For certainly our mental picture of the solitary saint in a setting of desert and barren wasteland is very different from the scenery surrounding the pensive, wool-clad man in Geertgen's charming panel. Never having seen a desert in his native Holland, the artist unconcernedly placed the Baptist in the green countryside familiar to him, which he saw with the fresh and eager eyes of a pioneer of the great Dutch school of 17th-century landscape painters.

Geertgen, called "tot Sint Jans" since he lived at the house of the Order of St. John in Haarlem (without, however, taking the monastic vows himself) was born at Leyden, 150 years before Rembrandt. He apparently studied in Flanders and then settled at Haarlem where he died at the early age of 28. He left only a small number of finished works,

best known of which are the poetic "Adoration of the Child" in London, a night scene of striking light effects, and the "St. John," which has been exhibited in this country.

The young, full-bearded forerunner of Christ sits on a rocky ledge. His soulful eyes have the fixed, far-away look of deep meditation. He is unaware that one of his feet is gently rubbing against the side of the other. He does not hear the song of the bird behind him, nor the vibrant, animated silence around. Slender trees in the fresh foliage of early spring melt into distant woods where deer graze placidly near a calm pond. Little wild animals cavort across the lush grass of the park-like glade (it is noteworthy how well the artist gives the feeling of wide space), and the scent of flowers fills the air with fragrance.

Yet John has no eyes for the beauty of this idyllic "wilderness." Alone with his symbol, the lamb, he is listening to the voice that bids him go forth and proclaim the coming of the Lamb of God.

*Berlin Museum.

THE HOLY FAMILY

THEY had no least security,
But with what holy certitude
They turned from sheltered warmth to be
Housed in a cave and find it good.

There was so little light for them
By which to keep their vigil dread;
Yet Mary's want in Bethlehem
Gave to the world eternal Bread.

Dumb oxen breathing on her cheek
Lent humble homage that sufficed,
Until the privileged came to seek
All beauty in the face of Christ.

And so that Family is set
Forever under rafters crude
For our delight, lest we forget
God won content upon a Rood.

The costliest gifts that wealth commands
Our self-love offers and departs —
Only to find that infant Hands
Reach out — to touch our naked hearts.

LOUISA BOYD GILE.

THIRD SUNDAY IN ADVENT

GENERAL

NATIONAL COUNCIL

Short Meeting

"The following is a telegraphed summary of the December 5th to 7th meeting of the National Council (of the Episcopal Church), from Miss Elizabeth McCracken. Her usual complete report will be published next week.

The National Council appointed a committee to study the possibility of establishing an Episcopal Church publishing house. Members of the committee: Bishops Nash of Massachusetts and Whittemore of Western Michigan, and Messrs. Russell E. Dill, Samuel S. Schmidt, and Thomas B. K. Ringe. A sixth member from the Forward Movement is to be added.

Bishop Hart of Pennsylvania was elected a member of the National Council by the third province to succeed Bishop Dun of Washington.

A new unit of the course *The Church's Teaching*, entitled *The Hymn Book Outings the Ages*, will be ready January 1st.

In answer to a request of the Joint Commission on Theological Education, the Council voted to include in laymen's training courses information on theological seminaries for use in parishes whose rectors are not graduates of any seminary.

Paul Douglas was appointed for part time research and field study in the Department of Home Missions.

An important discussion on Okinawa clarified the situation for the Council.

Bishop Sterrett of Bethlehem addressed the meeting on the constituting convention of the National Council of Churches (NCCCUSA) held the week before in Cleveland, Ohio.

Dr. Visser 't Hooft spoke on the World Council of Churches.

The December meeting was shorter than usual, several divisions making no report.

EPISCOPATE

Bishop Clark's Funeral

Funeral services for Bishop Clark of Utah, who died November 30th [L.C., December 10th], were held in St. Mark's Cathedral, Salt Lake City, December 2d. Bishop Rhea of Idaho con-

ducted the service, assisted by Bishop Lewis of Nevada and Bishop Moulton, retired Bishop of Utah.

After cremation the committal was in Mountain View Cemetery, Pasadena, conducted by the Very Rev. John McG. Krumm, dean of the St. Paul's Cathedral, Los Angeles, a close friend of the family, assisted by the Rev. Edward E. Hailwood, rector of St. Mark's Church, Altadena, the bishop's former parish.

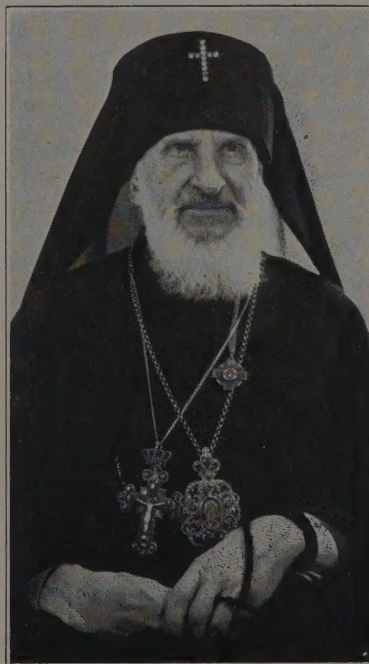
Bishop Clark, who began and ended his ministry in Utah, is survived by his widow and four children.

ORTHODOX

Archbishop Leonty Elected

Archbishop Leonty of Chicago was elected Metropolitan of the Russian Orthodox Church of North America on December 6th, at a sobor held December 5th to 8th.

The Russian Cathedral in New York,



Max A. Ball.
METROPOLITAN LEONTY: head of the Russian Orthodox Church of North America.

long in dispute, was awarded to this Church by the courts.

A full account of the sobor will follow later.

INTERCHURCH

First, Churches Under God

By FREDERICK H. SONTAG

Solemnly promising to administer his new office "to the glory of God and the advancement of His Kingdom," the Most Reverend Henry Knox Sherrill became the first president of the National Council of Churches of Christ. The ceremony took place on December 1st at the end of the constituting convention.

The service began with a colorful procession of delegates, some garbed in clerical and academic garb, others in street clothes.

The oath of office was administered to Bishop Sherrill by the Rev. Dr. Herman N. Morse of New York, acting chairman of the Council's planning committee.

In his inaugural address, Bishop Sherrill said that the Churches in the new National Council "are determined, without compromise in those areas in which differences are to be found, to co-operate wholeheartedly in those great fields of practical endeavor in which we are essentially at one." He continued, "For this spirit of understanding and of mutual trust on the part of the Churches and of well and long established organizations, we can thank God."

"The truth of the matter is," he said, "that we need constantly the rebirth of conviction. In our day due to many causes, religion has become, with a great many people, a kind of vague and general goodwill — a somewhat shallow humanitarianism mixed with democratic idealism and national pride. 'My religion is in doing good,' is an oft-repeated phrase without understanding of how difficult it is to do good, not to say be good."

He said emphatically, "The Church becomes a respectable and secondary institution in society, a friendly meeting place but certainly not a heroic company nor a dynamic force. That kind of pleasant self-satisfied laissez faire Christianity is far removed from those Christians of another century who were said to have turned the world upside down."

"Only a Church of deep conviction and spiritual experience can meet the

necessities of our time," he said. "The age-long question of the nature of God and man, the Person of Christ, of good and evil, of sacrifice and of redeeming love must be faced with new intensity and poignancy."

"The real problem which confronts the Churches is not the strength of the enemy but the quality of the spiritual life within," he said.

Referring to the convention's slogan, "This Nation under God," the Presiding Bishop warned that "there cannot be a nation under God without there being first Churches under God with all that implies in intellectual and spiritual strength and discipline. There can be no artificial division between the sacred and the secular."

NCC Officers

The Rev. Samuel McCrea Cavert will be general secretary of the new N.C.C. He has since 1921 been general secretary of the Federal Council of Churches. He is a Presbyterian.

Dr. Cavert joined the Federal Council in 1919 and has devoted his life to the field of interchurch cooperation. He will be the actual operating head of the new organization, and so potentially one of the most influential men in Church life. He is a Union Theological Seminary graduate and trustee.

Other elective officers of the Council, besides the Presiding Bishop, its president, are vice presidents Harold E. Stassen and Mrs. Mildred McAfee Horton, and treasurer, Charles E. Wilson.

The chairmen of the four divisions of the new Council are:

Dr. Paul C. Payne, Presbyterian Church, U. S. A., Christian Education; Dr. Arthur S. Fleming, president of Ohio Wesleyan, Christian Life and Work; Dr. Hermann Morse, Presbyterian Church, U. S. A., Home Missions; and Dr. C. C. Adams, National Baptist convention, Foreign Missions.

Laymen, Two Approaches

To date the General Department of United Church Men of the new National Council of Churches has been only partially organized. Laymen's work in the new Council is faced with the same problem as confronted the Presiding Bishop's committee for laymen's work some years ago. A question at issue is, should men's work be like a kind of Church Rotary club, with heavy emphasis on a good time and fund raising, or should worship, service, and evangelism be stressed? The latter approach was adopted by the Episcopal laymen's movement some years ago under the leadership of Bishop Campbell, coadjutor of West Virginia, then executive director of the Presiding Bishop's committee. The announcement, at the

constituting convention of the new Council, that John Merrifield of Portland, Ore., a current member of the Presiding Bishop's committee, had been elected as a vice president of the new United Church Men's department at once brought forward the question of which approach the department would follow.

Lew T. Jones, president of the National Council of Presbyterian Men in the USA, gave an exclusive interview to *THE LIVING CHURCH* a few minutes after his own election. He said that of the two different approaches to laymen's work, he personally favored the three principles, used in the Episcopal Church, of worship, service, and evangelism. He stated that although Mr. Merrifield was not at the convention, he had been appointed to the executive committee. Considerable concern had been felt throughout the morning that the Rotary club type of laymen's activity might get a headstart with the absence of a spokesman for the other viewpoint.

Mr. Jones said he endorsed Mr. Merrifield's views, that laymen's groups should center their efforts in encouraging worship, service, and evangelism in local churches. Mr. Jones also said that the efforts of new laymen's groups would be "aimed at the 75 per cent of American men who did not go to Church on Sunday, as weekly worship at God's Altar is an absolute necessity."

Churchmen Harvey Firestone, Jr., Noel Sargent, Charles Taft, and Harper Sibley will probably be elected to the board of managers of the laymen's movement, if they accept the nominations.

Episcopal Communion

In a spiritually moving service of Holy Communion on the morning of November 27th, during the N.C.C. constituting convention in Cleveland, the Presiding Bishop was the celebrant in the chapel of Trinity Cathedral. Little formal notice had been given to the service except to delegates and Episcopal newspapermen covering the convention. However, 75 Churchpeople came to the 7:30 AM Eucharist in spite of transportation lacks due to the snow. The Presiding Bishop was assisted at the communion service by Bishop Tucker of Ohio and the Rev. Dr. Chester B. Emerson.

At the breakfast following the service, Bishop Sherrill spoke briefly about the Episcopal Church's contribution to the new National Council. Twice during the breakfast, the assembled Bishops, priests, Episcopal newspapermen, and delegates rose to their feet to pledge their loyalty and affection to their Presiding Bishop as he prepared to become the first president of the National Council of Churches.

Bishop Sherrill said that "it is encour-

aging to know that the Episcopal Church will have a share in the constructive building of the new council and that our cooperation is so readily accepted. In this day of crisis and confusion, it is encouraging to see the followers of the Lord coming together to share in this co-operative effort."

Listing some of the many by-products of meetings such as Cleveland, he said that "long friendships and better understanding between Church leaders are created by the ability to meet and share together in building a useful service organization for us all." Closing his informal remarks, the Bishop charged his all-Episcopal audience "to help the growth and development of our Episcopal Church by pointing out to the folks back home that the new National Council is really consecrated to bringing more effective Christianity to America."

Virtually the entire Episcopal Church delegation took part in the corporate Communion and breakfast, except for those who had already left after attending early sessions. The Church's voting delegates in Cleveland were the Presiding Bishop, Bishops Block of California, Carpenter of Alabama, Goodwin of Virginia, Hobson of Southern Ohio, Mitchell of Arkansas, Oldham, retired (of Albany), Scarlett of Missouri, Sterrett of Bethlehem, Sturtevant of Fond du Lac, and Tucker of Ohio; the Rev. Messrs. John M. Burgess, Gardiner M. Day, John S. Higgins, Charles H. Long, G. Gardner Monks, Bernard C. Newman, Claude W. Sprouse, and Frederick J. Warnecke; and, of the laity, Mrs. Clifford C. Cowin, Peter Day, Clarence W. Hayes, Scott N. Jones, R. O'Hara Lanier, Mrs. Edward G. Lasar, Spencer Miller, Jr., Noel Sargent, Mrs. Harper Sibley, and Charles P. Taft.

A total of 67 Churchpeople were at the breakfast, coming from 33 dioceses and missionary districts.

Eight Concrete Steps

A conviction that a third world war is not inevitable and that God will ultimately prevail was the keynote of an address given by Dr. O. Frederick Nolde, director of the Commission of the Churches on International Affairs of the World Council of Churches and the International Missionary Council, to the National Council of Churches at its recent constituting convention held in Cleveland, Ohio.

Dr. Nolde proposed eight concrete steps to "decrease the need for using military measures now under way and, if further need does arise, to keep such military measures at every point to the absolute minimum which circumstances will allow."

In Dr. Nolde's presentation, the specif-

ic danger to be guarded against is first presented, and then the steps to be taken against it are given:

1. *"Guard against hysteria which robs action of moral perspective and political wisdom.* Confronted by imminent danger, people are disposed to cast reason and judgment to the wind. In alarming proportions, there is, for example, the demand that we should now drop atomic bombs on Communist China and promptly invade Manchuria. I unhesitatingly express my personal opinion that these are the very things which we should not at this moment do . . .

2. *"Guard against self-righteousness and hatred which give impulse to the monstrosity of a holy war or a preventive war.* We cannot overlook evils in others; in fact, we must condemn them. But the conviction of our implication in world guilt, and the knowledge of what total global war means, rule out any pos-

sible of the United Nations for a cooling-off period. . . .

5. *"Guard against complacency which comes with increasing military strength and which may bring a disposition to risk an incident or even to create an incident for inciting conflict on a world scale.* The United States must indicate readiness to expose its action to impartial scrutiny. The United Nations has provided a medium for this by setting up a Peace Observation Commission to be located at every potential danger spot throughout the world, a plan which was originally proposed by the Churches' Commission on International Affairs. . . .

6. *"Guard against making our economy so dependent upon military production as to give the impression that we are unprepared to recognize the importance of economic health throughout the world.* The President of the United States has expressed before the United Nations our

ations may be described as completely "black and white." The mixture of good and the evil which characterized virtually every international issue is a substantial obstacle to effective solutions. Christians must be particularly vigilant in making sharp distinctions so that, in supporting a predominantly just cause, they will not condone the injustices which are inherent or which emerge in the situation.

Many illustrations could be cited. I mention only one. When the churches commended the United Nations' action in Korea they felt justified because two new factors had appeared — the presence on the scene of a neutral international commission and the effort to take action by international police measures.

"This commendation may in no sense be taken as a cloak to cover subsequent mistakes or injustices. Christians must now insist that (a) the benefits of the land reforms which were effected in



A SAD SCENE: The campus, St. Peter's School, Peekskill, N. Y., showing effects of recent storm (see page 10).

sibility of war ever being holy or of a preventive war ever being justified.

"If war should come, and God forbid that it may, it must be irrevocably thrust upon us by others than ourselves and every alternative recourse which our interpretation of God's will for man can entertain must first have been honestly explored.

3. *"Guard against unilateral action which rejects a moral judgment as reflected by majority opinion in the United Nations.* One peaceful factor in the United Nations decision to recommend military measures against aggression by North Korea was the emergence for the first time in history of international police action, imperfect though that recognizedly was. That new factor must be retained and improved. . . .

4. *"Guard against false pride and face-saving tendencies which close the door to open-minded and effective negotiation.* We must be constantly willing to review our policies, especially as they apply to particular situations. For example, an original commitment may have called for military action embracing all Korea. Alternate possibilities should not be arbitrarily discarded, such as the creation of a buffer strip to be controlled by

desire to achieve a real disarmament which will include all kinds of weapons; be based on unanimous agreement, and be foolproof. He has further held out the hope that our armaments would be transferred into food, medicine, and tools for use in under-developed areas, and into other aids for human advancement.

"So long as the marginal possibility of averting war remains, these commitments must be kept prominently before the world. We must let it be known that we have not forgotten our promises, and that we continue to study ways whereby the goal of diverting our resources to constructive enterprises may be achieved. In doing so we would provide much needed assurance to our own people and to the people and governments of every country throughout the world. At all times we must indicate our willingness to beat swords into plowshares at any moment when reconciliation has reached the point of providing convincing evidences that aggression need no longer be feared.

7. *"Guard against the prejudice which refuses to see the evils in a situation which is predominately good and thus deserving of support.* Rarely, if ever, is one party to a dispute entirely right and the other party entirely wrong. Few situ-

North Korea must be conserved, allowing that injustices worked while instituting those reforms cannot go unheeded; (b) the principles of justice and law as relating to reported atrocities must be equally applied in North and in South Korea; and (c) provisions must be made for North Koreans freely to exercise their electoral right in determining the government of a free and unified Korea. Such impartiality is incumbent upon Christians if they seek a just settlement of world issues. Clear-cut political planning along these lines would tend to ease many fears.

8. *"Guard against impatience in seeking a sound conclusion of the world's present plight.* Americans by tradition want to get a job done quickly and to have it out of the way. If we are bent upon creating a world atmosphere in which conflicting ideologies can compete peacefully, we cannot expect a speedy conclusion. It is in large part this lack of patience that makes some people contend that communism can be successfully combatted by military action. The result of a global war, even though we were victorious, would probably be to spread communism far more quickly and widely than has been possible through Soviet

tactics of coercion, infiltration, revolution, and deceit.

We must be prepared in patience to persevere in what may continue to be a long drawn-out struggle. In this connection two lines of activity are imperative. Because of their intrinsic merit they would be imperative even if there were no need to oppose communism. The program of economic assistance to underdeveloped areas of Africa, Asia, and the Far East is the only just and effective answer to the upsurging demand for independence and for an acceptable standard of living.

"Equally important is the universal observation of human rights and fundamental freedoms. We must guard against the totalitarian methods which we condemn in others, set an example of true democracy in our domestic practice, and speed the completion of an adequate International Covenant on Human Rights.

"Measures such as these require patience and their fruits are not always readily apparent. Nevertheless their inherent rightness calls for patient continuance in well-doing."

Needs for D.P. Settlement

In one of the first official actions of the General Board of the National Council of Churches of Christ in the U.S.A., the new Council's 29 member communions were strongly urged to give financial support to complete the DP resettlement program.

In a resolution the board members pointed out that the plight of DP's in Europe is "still desperate" and calls for a "practical demonstration of Christian sympathy."

Necessary assurances of jobs and housing for some 35,000 DP's still in Europe have been underwritten by the communions working through the Council's department of Church World Service, the Board continued, and assurances for 10,000 more have been provided by related agencies.

The support now urgently needed is two-fold: specific assurances of jobs and housing are needed from individual Church members to carry out the blanket assurances given by their communions; and financial support must continue to maintain a staff overseas that can expedite the sailing of the Europeans to this country and a staff here to welcome the newcomers and arrange for their transportation to the homes and work assured by their sponsors.

ELSA

Path to Peace

The Episcopal League for Social Action (ELSA), through its executive secretary, the Rev. Andrew M. Van Dyke,

told of a telegram sent December 4th to the British Premier, Clement Attlee, at the British Embassy in Washington. A group of churchpeople, clergy and laity, felt that Mr. Attlee should know of the approval by some American churchmen of his reported objectives in his talks with President Truman and his advisors, which include the settlement of the Korean conflict without a general war with China, genuine negotiations with Russia in a four-power meeting, the establishment of a UN military commission in Korea, and leaving the decision on use of atomic weapons to a larger group of nations than just the United States.

Signers of the telegram were the Rev. Dr. Roscoe T. Foust, rector of the Church of the Ascension, New York City, the Rev. Kenneth Forbes, of Philadelphia, the Rev. Allen F. Kremer, Episcopal chaplain to students at the University of Pennsylvania, the Rev. George H. MacMurray, rector of St. Philip's Church, Brooklyn, the Rev. Joseph Titus, rector of Grace Church, Jamaica, the Rev. Mr. Van Dyke, Mr. Arthur H. Fawcett, layman of Annapolis, Maryland, and Miss Mary Van Kleeck, economist and sociologist of Woodstock, N. Y.

The text of the telegram read: "We as clergy and laypeople of the Episcopal Church, extend a hearty welcome to you, and assure you of our appreciation for your visit. Please know that we are praying that your mission to Washington will be effective, for we are encouraged by your attitude, and we are praying that you will be successful in pressing your points with our leaders, for they seem to us to lead along the path to a more peaceful world."

STORMS

Extensive Damage

St. Peter's School, Peekskill, N. Y., caught in the path of the wind-storm that swept New York state November 25th, suffered extensive damage to buildings and grounds. Fortunately, most of the boys were home for the Thanksgiving holidays, as the school was without light or heat for three days. Telegrams were sent delaying the school opening; and since their return they have assisted in clearing up the wreckage and making the school once more habitable.

Principal damage was the ripping of the roof of Manning House, used as an office and dormitory, and the destruction of the roof of the caretaker's cottage. The picturesque campus presented a sad scene. Scores of trees were uprooted by the wind, which blew with a reported strength of 105 M.P.H. at nearby Bear Mountain. Roads were blocked by fallen

trees and power wires. The chapel narrowly missed destruction by falling trees, which blocked entrance to it.

Damage in excess of insurance will amount to at least \$5000. An appeal for funds for rehabilitation has been launched by the Rev. Frank C. Leeming, headmaster.

An estimated \$5000 damage to St. John Baptist School, Mendham, N. J., was one of the results of the storm that, reportedly, was the worst ever to hit the town in its weather history.

About 20 evergreen trees and some deciduous trees on the school grounds were uprooted. Members of the school staff were able to straighten some trees with a block and tackle and wire them to stakes.

Most serious damage was to the school's roof. School authorities believe that it will cost \$3000 to replace the tiles that were torn from it by the storm.

Other reported damage done by the storm: the roof of Dr. Sherman Johnson's house on the campus of the Episcopal Theological School was blown off, and the interior of the house soaked by rain. Another building minus a roof: the parish house in Speedsville, N. Y.

On the other side of the nation, floods in Southern California did some damage to churches there.

TELEVISION

Family Appeal

A new effort to make television programs with entertainment and spiritual values for the entire family is now under way at the Hollywood film studios of Cathedral Films, which has, for the past 12 years, been producing religious motion pictures for church and school showings.

The new series, which it is expected will be released for national sponsorship early in 1951, is called "From the Secret Files of the Rector's Study." The initial group will comprise thirteen 29-minute productions, written by Col. Paul Davison, U. S. Army retired, who was employed as technical advisor on many major Hollywood film productions.

These pictures will dramatize the personal, family, and social problems encountered by an average clergyman in his everyday ministry and will utilize portions of Bible stories to effect their solutions.

"This is missionary work of unprecedented proportion which will spread the work of the church vigorously," the Rev. James K. Friedrich, producer of the series, said. "We are now setting distribution plans which we hope will bring this series into every community and make these pictures directly available to every parish and church."

KOREA

Chaplaincy Plans

Tentative plans for a Christian chaplaincy in the South Korean army were discussed recently in Seoul with President Syngman Rhee by Chaplain (Major General) Roy H. Parker, Army Chief of Chaplains.

Chaplain Parker, who has just returned from an inspection tour of the Korean theater, said that President Rhee is inclined to favor the idea provided the chaplains will be maintained by their respective Churches.

"I think that this is a tremendous challenge and one that our churches ought to take up," Chaplain Parker said here.

President Rhee explained that the Republic of Korea is short of funds as a result of the blows which have befallen it, and that since a majority of Koreans are not Christians a political problem might arise unless the chaplains could be supported by their own Churches.

However, he told Chaplain Parker he thought that all problems could be worked out and that the spiritual ministrations of chaplains in the ROK army would prove beneficial.

Some beginnings toward a chaplaincy for the Korean forces have been made in two directions, Chaplain Parker reported.

First, a number of native Korean Christian pastors and lay workers who have been drafted into military service have been conducting services for Christian soldiers and have been doing a quiet but effective job of evangelism among the Korean fighting men.

Second, Chaplain (Colonel) Ivan L. Bennett, a Southern Baptist minister,

who has been serving as chief of chaplains in Japan, has recently been designated as United Nations Chaplain by Gen. Douglas MacArthur.

In this capacity Chaplain Bennett is working on problems of religious and moral welfare for all United Nations troops including those from non-Christian lands who are coming to join the battle. Chaplain Bennett is particularly concerning himself with the South Korean army.

Foreign mission boards interested in this new opportunity for service should contact Chaplain Bennett, addressing him in care of Gen. MacArthur's headquarters in Tokyo, Chaplain Parker said.

In general, native Korean Christians will prove to be the most effective chaplains for their forces, he added, but they will need financial support and supplies such as Bibles from the Churches they represent.

Representatives of the Roman Catholic Church have already advised Chaplain Bennett of their interest in the new work, Chaplain Parker said. [RNS]

ENGLAND

Implications

Implications of proposals for intercommunion between the Church of England and the British Free Churches were discussed in a report issued in London by a group of Anglican and Free Church men who have been studying the subject for the past four years.

The proposals were made by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in a sermon at Cambridge University late in 1946. He suggested that a step forward in Church relations might be achieved if, instead of considering the goal of organic union, Anglican and Free Churchmen turned their attention to the idea of full intercommunion.

One of the Archbishop's specific recommendations was that the Free Churches make the experiment of adopting the episcopate.

The report now issued by delegates of the Anglican and Free Churches said that their discussions had been conducted under three main headings—the nature to the doctrines in the Apostles' and the and the ministry of the Church.

According to the report, there was no real disagreement to record in regard to the faith of the Church, since "all accept the Bible as the basis of faith and assent to the doctrines in the Apostles' and the Nicene Creeds. Under the first heading, the nature of the Church, and the third, the ministry of the Church, divergencies had arisen, the report stated, especially

in connection with the ministry and the sacraments.

The report noted that there had been wide agreement by both Anglicans and Free Churchpeople that progress toward a united Church could only come if an episcopal order is accepted which can claim and maintain a link with the historic successions of most of the ancient Churches of Christendom.

The report said it hoped that if the Free Churches decided to accept the episcopacy, the Church of England would cooperate through its bishops in the consecration of bishops for the Free Churches. No difficulties need be felt about the functions of bishops, the report declared, because the Anglican episcopate has been steadily "shedding autocratic pretensions," while the Free Churches are recognizing the need for ministers who would be "pastors of the pastors."

Free Churches, the report continued, would not accept reordination of their ministers and would consider it essential to be free to maintain relations of fellowship and intercommunion with non-episcopal churches.

Among the points needing further discussion, the report declared, were infant baptism, confirmation, the ordination of women, and the celebration of communion by laymen.

The report quoted Dr. Fisher as having stated emphatically that no immediate action would be taken on his proposals. It also quoted him as having expressed the hope that there would be a minimum of propaganda for or against the suggestions, but instead a period of careful, dispassionate consideration.

[RNS]

THE LIVING CHURCH RELIEF FUND

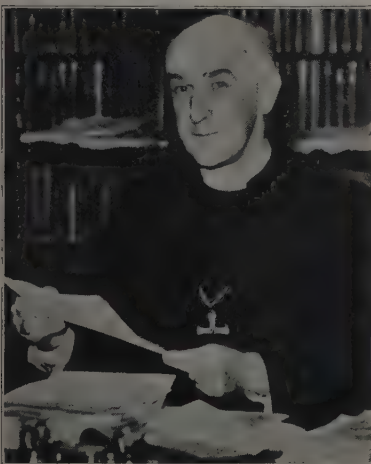
Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Michael Scott Account

Previously acknowledged	\$ 37.00
Anonymous	25.00
Sue Barber	15.00
M. A. Watson	10.00
La Porte, Ind.	5.00
Margaret Brown	5.00
Sara B. Forsyth	5.00
Edgar P. H. James	5.00
Augusta Shurrer	5.00
Mary F. Graham	3.00
Mrs. Franklin Smith	2.00
Wilbert J. Mueller	1.00
	\$118.00

Hurricane Damage in Antigua

Previously acknowledged	\$270.00
A Friend	5.00
Antoinette Greely	5.00
Annie E. Stewart	5.00
	\$285.00



ARCHBISHOP OF CANTERBURY: A period of dispassionate consideration.

"His is the Power..."

The Message of the National Council of Churches, Adopted December 1, 1950

TO THE PEOPLE OF THE NATION the National Council of the Churches of Christ in the United States of America sends greetings: This Council has been constituted by 29 Churches for the glory of God and well being of humanity. It manifests our oneness in Jesus Christ as divine Lord and Saviour; His is the mandate we obey and His the power upon which we rely.

It is designed to be an instrument of the Holy Spirit for such ministries of evangelism, education, and relief as are better achieved through Christian co-operation than by the labors of separated groups. It coordinates and continues the work of eight interdenominational agencies ministering in as many fields of Christian usefulness.

The Council is linked in spirit with the worldwide ecumenical organizations which provide for interdenominational co-operation at the international level. It is likewise similar in purpose to the federations of churches in state, county, and city, through which the several communions do their common work in our land. So it becomes the national unit of a system of unified Christian enterprise which circles the inhabited earth.

For the denominations which compose it the Council opens an avenue for mutual confidence, a widening way along which potential controversy among them may be wrought into concord, and unhappy competition into emulation in pursuit of whatsoever things are true, honest, just, pure, lovely, and of good report.

The Council itself, however, is not a denomination, not a Church above the Churches. The autonomy of each communion is assured by constitutional provision. The Council is an agency of co-operation—not more but magnificently not less.

FUNCTIONS

In behalf of the denominations the Council continues and develops many services. It assists in the preparation of materials for the Church School, and through its scholars it is making ready for the world the Revised Standard Version of the Bible; it serves as a clearing house for full reports and statistics bearing upon church membership, denominational organizations and programs, and social trends of interest to Christians; it seeks to aid the Churches in undergirding and coordinating their home and foreign missions; it searches out and trains leadership for Christian undertakings; it lifts up its voice in behalf of the Christian way of life in messages to the people of the country; it provides a single inclusive agency through which, if they wish, the denominations may nominate and support chaplains and minister to the men and women of the armed forces of the United States; it offers a means of approach to agencies governmental and civil

in matters of justice and goodwill; it devotes itself to the presentation of Christian ideals through radio, television and motion pictures; it is an organ of evangelism both specifically and broadly conceived, standing ready to serve the cause of Christ in every area as need arises, to the end that the entire country may be permeated by the blessings of His Gospel. Through these and other means it gives help to the churches, bringing the experience of all to the service of each.

SPIRIT

The Council has nothing to fear from the times, though it has much to desire of them. Being the servant of One who holds in His hand all the nations, and the isles, as a very little thing, it is free from the apprehensions of those who, taking counsel of men alone, forget that no age is isolated from God's ageless purpose. We call our fellow citizens to Christian faith: this will defend them from groundless social dreads and lift them to concerns worthy and productive.

The Council stands as a guardian of democratic freedom. The revolutionary truth that men are created free follows from the revelation of God in Jesus Christ, and no person who knows that God as Father has given Him all the rights of sonship is likely to remain content under a government which deprives him of basic human rights and fundamental freedoms. The nation may expect in the National Council a sturdy ally of the forces of liberty.

The Council stands for liberty with the richest content. It stands for the freedom of men to be as the Lord God meant them

to be. It stands for Christian freedom—including the freedom to pursue happiness and with justice and sympathy to create conditions of happiness for others. It therefore stands against the misuse of freedom. The nation may expect from the National Council, in the name of One who suffered death upon a cross, an unrelenting, open-eyed hostility, as studious as it is deeply passionate, to all of man's inhumanity to man.

The Council opposes materialism as an end in itself. It is the foe of every political system that is nourished on materialism, and of every way of living that follows from it. From that smug idealism which is a form of selfishness, the Council prays to be protected; but danger on this hand does not lessen the necessity it feels to fight a constant fight against all kinds of secular materialism which demolish the slowly built edifice of Christian morality and fair dealing.

Through the Council the churches, as they are dedicated to the doing of God's will, must increasingly become a source of spiritual power to the nation. The American Churches, of which the Council is one of the visible symbols, are in their true estate the soul of the nation. When those Churches take their true course, they draw their standards not from the world around but from the guiding mind of Christ.

The Church is not the religious phase of the civilization in which it finds itself; it is the living center out of which lasting civilizations take life and form. In this sense the Council will be an organ through which the will of God may become effective as an animating, creative and unifying force within our national society.

The Council gives thanks to God for all those forces which make for harmony in our society. When, for example, science employs its ingenuity to knit the world together in bonds of communication, when business and industry make a like contribution through the life-bringing mutuality of commerce, when the arts depict the beauty and the tragedy of our existence which draw us into unity with one another, when the many professions and occupations recognize themselves as callings to human usefulness, then the Council salutes and supports them. By word and deed and in the name of Christ who gave his life for all mankind it affirms the brotherhood of men and seeks by every rightful means to arrest those forces of division which rend the nation along the line of race or class and stay its growth toward unity.

THE PRESENT CRISIS

Because clouds arising at this moment from the war in Korea threaten to darken the entire sky, the time is big with peril and with opportunity.

To the leaders we have set in authority in our government is committed the solemn and momentous task of making necessary choices in the political and military spheres.

We who are the people of the country, however, have a part to take as well. The call of Christ to us all seems clear, that we take it with calmness, self-control, courage, and high purpose, as becomes those whose lives are in the hands of God. Without hysteria, without hatred, without pride, without undue impatience, without



making national interest our chief end, but shaping our own policies in the light of the aims of the United Nations, without relaxing our positive services to the other peoples of the world, and in complete repudiation of the lying dogma that war is inevitable, let us live, and if need be die, as loyal members of the world community to which Christ summons us and to which we of the Council are dedicated.

THE LARGER SIGNIFICANCE

We of the National Council of the Churches of Christ in the USA begin our work in humility as we see the magnitude of the task ahead. We are conscious of our

own shortcomings. Knowing that men too often dream in marble and then build with straw, we whose very human lives are not separate from sin and ignorance can make no boast of past or future excellence.

But this we have done: by God's grace we have forged an implement for co-operation such as America has never seen before. Into it have been poured the thoughts of wise and noble men and women, the prayers and consecration of the faithful, and the longing of all the participating Churches to serve the spiritual needs of all the people. The Council is our Churches in their highest common effort for mankind.

Our hope is in Jesus Christ. In Him we see the solution of the world's ills, for as human hearts are drawn near to Him, they are drawn near in sympathy and understanding to each other. The Council itself is a demonstration of His power to unite His followers in joyous coöperation. Let nation and nation, race and race, class and class, unite their aims in His broad purposes for man, and out of that unitedness there will arise new strength like that of which we ourselves already feel the first sure intimations.

In this hope we commend you, our fellow citizens, to God's mercy, grace, and peace.

What is the Office of Deacon?

By the Rt. Rev. Thomas Jenkins

Formerly Bishop of Nevada

THE Episcopal Church declares its belief in the office of deacon, but in practice passes him lightly by, using the diaconate only as a stepping-stone to the priesthood.

In the preface to the ordinal (page 529), the deacon is declared to be historically co-existent with bishop and priest. In the second of the Offices of Instruction he is said, along with bishops and priests, to have "been in the Church from the earliest times." In the first of the rubrics to the Form and Manner of Making Deacons, the preacher is charged to set forth "how necessary the Order is in the Church of Christ, and also, how the people ought to esteem them (i.e. deacons) in their Office."

And, if anything further is needed to underscore the emphasis that the Prayer Book places upon the diaconate, it may be found in the ordination service itself, where the importance of the order is certainly stressed.

The order is one of spiritual appointment, being on a par with the sacramental rite of confirmation, both having been promulgated by the apostles under the guidance of the Holy Spirit. I believe in the divine character of both, and am convinced that the Church has no authority to set aside or belittle either. Both the diaconate and confirmation are open doors: the diaconate to official duties, and confirmation to coöperative service and obligatory worship.

Moreover I believe that the early Church was wise in making the office of deacon distinctive and not merely a halting place to the priesthood, as it is now, so generally regarded. I have a conviction that the diaconate for many of our

active, consecrated laymen would go far toward solving the clergy shortage of the hour.

Our present day treatment of the diaconate robs it of its ancient character. While priests are made from deacons, and bishops from priests, it does not necessarily follow that all deacons should be made priests any more than that all priests should be made bishops. Far from it. On the contrary, I believe that there should be a substantial body of deacons throughout the Church, many of whom, by their own labors, would provide for their own financial needs and at the same time minister in the Church as local demands required.*

*The deacon's canonical status certainly needs revision, but this cannot be discussed at length within the scope of the present article. Enough to say here that he is neither cleric nor laic under canonical privileges. Not being eligible for election to the Church's legislative bodies, he seems of less importance to the Church as a deacon than he was as a layman.

One finds a bishop and a group of priests in every diocese, but seldom does he find a deacon who is not serving a shorter or longer canonical time requirement—very often shorter—for advancement to the priesthood. What we have in fact is a twofold ministry, that of bishops and priests. I plead for the restoration of the ancient threefold order by making the diaconate in fact what it is in name.

The necessity of the order in the Church of Christ is best described in the duties fully detailed in the bishop's examination questions, and less minutely in the second of the Offices of Instruction. Let us consider them.

First, the deacon is to be an assistant in divine service, and especially at the altar in the distribution of the sacred elements. And it is an interesting observation that he is never, in tradition or in practice, assigned to administer the Holy Bread, but always the Chalice, a much

FULFILLMENT

TAKE nurture from the earth; take healing freely;
Ask and receive in fullness measured out,
Largesse undreamed of. There is nothing hidden
But shall be opened. Winds of April shout
The secret gladly! Tremulous with promise
Green summer ripens to the grace of fall,
The purple harvest and the peace of winter:
What Love has offered, Love confers to all.

ROSAMOND BARTON TARPLEY

more difficult duty, particularly for the novice. The Prayer Book, however, does not so limit his assistance.

Second, he is to read Holy Scripture publicly in the church—an exercise for which careful preparation should always be made privately. And the more so since so much of the reading one is compelled to hear is often blurred by the lack of such preparation.

His knowledge of the Scriptures will determine how fully he is prepared to enter into the threefold duty laid upon him: to win converts, to make disciples of them by baptism, and to teach them Christian doctrine. In fulfilling these duties he will be sharing in those of the apostolic ministry.

Third, the deacon is to be the children's man, a teacher of youth—a task that is far more difficult than preaching. That it is so difficult, and yet so often neglected, may account for much of the prevailing ignorance of Episcopalians about the Church's faith and mission.

A deacon may be *permitted* to preach, but he is *commanded* to teach. And I am convinced that the deficiency in our present day ministry lies in its teaching.

Fourth, the deacon is to be friendly. He is to search out the poor, the helpless, and the sick of the parish where he serves. This means more than ministering to those who seek or call to beg bread or ask alms. It means that the deacon will be the official talebearer to the rector or pastor. (The rector will have enough of the other sort, no doubt.) The deacon will not be waiting for news to come to him, but rather will he search for it. If he fulfils his ministry in this respect, he will be going from house to house, ringing doorbells, perhaps sometimes being rebuffed, as others have been, but he won't be crucified. An indifferent generation doesn't do that kind of thing.

Fifth, the deacon may be called upon to baptize infants in the absence of the priest. Only *in extremis* may he contravene that limitation to his ministry.

Sometimes one is asked why, if the deacon can baptize at all, he cannot baptize anyone who desires that sacrament. The answer is clear enough if one remembers that baptism of an adult must always follow repentance, and that this may require the hearing of a confession—something that only a priest is qualified to do.

These aspects of the diaconal ministry which I have endeavored to describe, in as plain a manner as I am able, have a pastoral character.

Any consecrated and intelligent layman who loves the Lord Jesus, and loves people, and who practices his religion, possesses the primary qualifications for the office of deacon.

And let me add this last word. The diaconate, if entered by a substantial number of our younger men as a life service, would provide an effective outlet for the manpower of many congregations—a point where at present we are woefully weak.

IMPRESSIONS *and* OBSERVATIONS

By the Rev. Gunnar Rosendal

Rector of St. Petri, Osby, Sweden

MAY a Swedish guest first be allowed to tell what he considers the most prominent characteristics of the American people as a nation and to express his great admiration for those excellent features of generosity, idealism, and sacrifice which seem to be what he will preserve as his deepest impression of this great country.

The generosity was shown by the first man of the nation, the President of United States, who received a country priest from Sweden, gave him a part of his valuable time, and showed such a warm heart, that the Swedish visitor will remember him his whole life with the deepest veneration and most vivid affection in his daily prayers.

The same generosity was shown by the superintendent of the mint in Philadelphia, who with surprisingly rich goodness, received the foreign visitor, gave him of his time, and opened the whole institution with all of its fascinating equipment, machines, and processes.

The same generosity opened the old, fine home of Senator Green in Providence, who received the Swedish priest and one of the young priests of the Episcopal Church in his library and let them experience the rich charm of old American culture.

Many rectories, colleges, and seminaries



FR. ROSENDAL: *A noble materialism.*

received the guest with the same generosity in innumerable actions and words. They made their homes the home of the guest, and he could only feel himself at home, unable to comprehend the great distance between two countries so

closely united with many links of heritage, tradition, and blood.

America is a country of great wealth and power, material strength and capitalistic influence. But it is most of all the country of idealism. The great dynasties of finance were often the great benefactors of the Church, and no country in the world has consecrated capital with such a spirit of idealism as America. All the financial names are connected with religious and idealistic institutions.

But most impressive are the two great actions of sacrifice by America, two actions without comparison in the modern history. When America had conquered its enemies in the last war, it did not suppress them, it did not take away from them an inch of territory. At a time when history was chiefly characterized by suppression of small nations, America gave help and support to its earlier enemies. It gave of its material, it paid of its capital—certainly a noble materialism and an admirable capitalism! And at the same time the world could regard another wonderful act of sacrifice: America sent her sons to liberate and to defend a country far away in Asia, defending the liberty of all small nations of the world at the same time and preventing war. Seldom in history, never in the present

(Continued on page 21)



The FOUR LAST THINGS

By the Rev. James Harry Price

IV. Heaven

THE coming of Christ is something every soul must deal with, either here or hereafter. Christ *is* and *is* eternal. Every soul must confront Him. The element of time is not so important. Just when the coming of Christ takes place may differ for different men. It is the fact of Christ's coming that concerns every man. One can put off the issue of the Four Last Things — of death, judgment, heaven, and hell. It is an issue that cannot be avoided.

The Four Last Things are not talked about nowadays. The secular world that crowds in upon us is not prepared to deal with them, and indeed carries on an elaborate campaign, (it almost looks like a Satanic conspiracy) to give the impression that they don't have to be dealt with. So ours is described as an age of anxiety, when everybody is supposed to have problems, tensions, remorse, fears, frustrations, etc., etc.

To relieve these we are urged to keep busy, take up hobbies, read self-help books, be entertained, read escape literature, seek good health, economic security, "happiness," and just about every substitute that the mind of man can conceive is recommended in order that we may avoid coming to grips with that which really causes fear, and worry, and terror — the Four Last Things: death, judgment, heaven, and hell.

There are people who think that the word "hell" should be dropped from our vocabulary. They say that it has negative implications and connotations. Of course it has, but the suggestion is much like asking a doctor to drop the words "disease" or "pain," from the vocabulary of medicine. We could give all negative things new and pretty names, but that would not change the reality with which we must deal.

The prospect of hell is undoubtedly

discomforting, but by the same token the prospect of heaven is filled with anticipations and intimations that warm the heart and uplift the spirit of every believer in Our Lord Jesus Christ, as He who saves and delivers, and reigns in glory with those who love Him and keep His commandments.

In the holy scriptures the term heaven is used to designate the dwelling place of God and His angels and saints, as well as their happiness. It is called the kingdom of heaven, the kingdom of God, the kingdom of Christ, the house of the Father, the city of God, the heavenly Jerusalem, the crown of glory, and the holy place. Atheists, materialists, pantheists, and all who deny the possibility of resurrection, of course, do not believe in heaven, and by an act of free will put themselves in hell.

ETERNAL RECOMPENSE

The natural reason, the human reason of "nature and nature's God" is complemented by Scripture, which teaches that God in His infinite wisdom and justice will give goodness its due reward. Since experience teaches that evil often triumphs over good in this life, there is an eternal recompense and reward hereafter for those who live in belief and by faith. The paradox of the Christian faith is the crucifixion. Every devoted follower of Christ endeavors not to be overcome by evil but to overcome evil by love and to submit to suffering to advance God's kingdom here and to go forward hereafter in that kingdom in heaven.

For the Christian, *life* in the kingdom of heaven begins when he enters the Church, the sphere of God's grace, at his baptism. Nurtured by the sacraments in the Church militant here on earth, he grows in grace until, under the providence of God, he is called to the Church expectant in paradise. The fundamental thing is the intuitive vision of God, *i.e.*, "seeing," in the sense of apprehending the beatific vision, with the hope of comprehending more fully, or the "seeing"

face to face. St. Paul said, "then I shall know even as I am known." Man experiences perfect happiness in this insight. John Wesley at his conversion simply said, "I felt my heart strangely warmed." By which he meant he had crossed the threshold and made his very own the truth about heaven that the Church and the Bible teach. For some this truth becomes clear at a single moment of time. For others it grows over many years. Yet there is but one truth to which all come and that is what happiness, deliverance, redemption mean. Heaven means that God will be the eternal joy and delight of His redeemed. Peace and joy fill the heart, and sorrow and sighing are done away.

It is obvious that those who die filled with the desires that come of pride, covetousness, lust, envy, gluttony, anger, and sloth (the seven deadly sins); and having no hope can thereafter never indulge such desires. While those who die desiring humility, liberality, chastity, gentleness, temperance, patience, and diligence (the seven cardinal virtues) can go from strength to strength in seeking these with the hope that they may be achieved in Paradise.

Heaven is the abiding place of light, of the redeemed, the saved who die in a state of Grace — "Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the world."

Such is the essence of the Christian Gospel. It is not a series of sentimental platitudes about "being good and you will be happy." Our Lord, Himself, said, "there is none good but God," and in fact no man can even remotely approximate perfection in loving his neighbor. The impossible is not asked of us. No man can do all the things he wills to do, but *what we will* to do is the basic thing. "He that believeth on Christ is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Doctrine and the NCC

AS REPORTED last week, the National Council of Churches has been launched on its course, and 29 Christian Churches of this country have, in Bishop Sherrill's words, "determined, without compromise in those areas in which differences are found, to coöperate wholeheartedly in those great fields of practical endeavor in which we are essentially at one."

There is necessarily a distinction between religious bodies which are eligible for membership and religious bodies which are not. In the constitution of the National Council of Churches, that distinction is based on belief in "Jesus Christ as divine Lord and Saviour." Churches which hold to this Faith are eligible for membership; Churches which do not so believe are ineligible.

From the point of view of Universalists and Unitarians, such a statement is too much theology; from the standpoint of Roman Catholics and Missouri Synod Lutherans, it is not enough. From the standpoint of members of the Episcopal Church, it is also not enough theology to serve as an adequate statement of faith—for a Church.

But the National Council of Churches is not a Church, and is not and ought not to be engaged in the business of attempting to define the Christian Faith. Doctrine properly enters into its consideration for one purpose only—to provide sufficient indication of the common loyalty of the Churches to their divine Lord that they may act together in those "fields of practical endeavor" which do not involve further excursions into the realm of theology.

At the last session of the General Assembly, however, attention was focused on the wording of this doctrinal basis when the Rev. Bastian Kruithof of the Reformed Church in America desired to substitute "God and Saviour" for "divine Lord and Saviour." The result, as reported last week, was to leave the expression as it was—which was the right thing to do at the time—and to refer the question of a rewording of the doctrinal basis to the General Board for discussion and possible future action.

As Bishop Sterrett of Bethlehem asserted at the session, the two phrases actually mean the same thing, at least in modern American speech. The word "divine" in itself depends entirely upon its context for meaning—it may be used to describe a dessert, or a string of pearls; religiously it may mean "from God" or "godly" as well as "of one substance with the Father." But the word "Lord" stands in a different position. Americans know only one "Lord"—the Lord whom the Fourth Evangelist records St. Thomas as acclaiming, "My Lord and my God." The confession of Jesus as "divine Lord and Saviour" could hardly

be made by an American who did not believe in our Lord's deity.

Nevertheless, we believe that there are sound reasons for substituting the shorter and more outspoken affirmation.

(1) The expression "God and Saviour" is used in the doctrinal basis of the World Council of Churches. The word "Lord" does not imply in England, and in some other countries where lords continue to play a part in civil affairs, as definite an acknowledgment of our Lord's divinity as it does in the United States. Further, there is great symbolical value in using identical language for the doctrinal basis of both councils. It is a good thing that the national and the international body have similar doctrinal statements. It would be an even better thing if the affirmations were identical in word as well as in meaning.

(2) If the two are to be made identical, the more logical course is for the National Council of Churches to be the one that changes. It represents a smaller number of Churches and a smaller area, and would meet with a smaller amount of practical and procedural difficulty in making the change.

(3) Although there were some negative votes on the motion to consider a change to "God and Saviour," these votes did not indicate a theological disagreement. The two Churches whose representatives so voted—Congregational-Christian and Disciples—have already accepted the doctrinal basis of the World Council as a condition of their membership therein, and presumably could reaffirm it with clear consciences.

(4) It seems to us that the expression, "God and Saviour," as a more explicit affirmation of the deity of Jesus, is also to be preferred on practical theological grounds. As far as the Episcopal Church is concerned, the adoption of the entire Nicene Creed by the NCC would not and could not make the Creed any more authoritative than it already is. The preamble of the NCC constitution is not our teacher in the Faith, nor anybody else's. Nevertheless, there are vital divergences between those who flatly and unequivocally declare the deity of Jesus and those who by some shade of meaning withhold that declaration. This was the issue at the Council of Nicea—not between those who believed that Jesus was God and those who believed that He was a "mere man," but between those who believed that He was God and those who believed that He was an angelic being—"like God" yet not in fact God. Such a being might well be described as a "divine lord." The issue was important then and it is important today.

The Incarnation is the keystone of Christian

thought and action. It is the basis of the Christian view of politics, personal morals, and war and peace. It is the foundation of interpretation and translation of the Bible, Old Testament as well as New. It is the fundamental fact taught in Christian education, the substance of missionary and promotional work. The same may be said of the Cross and the Atonement, and of other fundamental teachings of the Church; but, as a matter of practical fact, any Church that unequivocally declares the deity of Jesus also declares that He was made man and died upon the Cross for our salvation. Upon this basis, a useful coöperative structure can be erected even though many more questions must be faced and solved before intercommunion and union can be achieved.

We hope, accordingly, that the Episcopal Church's representatives on the General Board of the National Council of Churches will join with United Lutherans and others who have expressed themselves in favor of a more explicit affirmation in seeking to bring the matter up as a constitutional amendment at the next biennial meeting of the NCC. It is not, in our opinion, feasible for the NCC to erect safeguards against the 101 possible heresies which can still be held even though one believes in the deity of Jesus. To do so would be to search, not for a basis of coöperation, but for a basis of union; and the result would unquestionably be the discovery that the 29 Churches could not possibly unite. But to achieve entire clarity on the basis which already exists could only be of benefit to the work of the NCC.

Remember Bethlehem

LAST YEAR at this time we called attention to the plight of Christians in our Lord's native city of Bethlehem, now overrun with refugees and in dire need of help from Christians throughout the world. As a result of our appeal for a special Christmas fund for relief in Bethlehem, THE LIVING CHURCH FAMILY generously contributed \$972.37, which we were happy to transmit to the Anglican Bishop in Jerusalem. Letters of appreciation from the four agencies among which Bishop Stewart distributed the funds show how much this helping hand meant to these Holy Land Christians, who sometimes feel themselves forgotten by Western Christendom.

This year we are again opening our fund "For Bethlehem," and we hope that it will receive even more generous support from our readers. An appeal on their behalf by the Holy Land Christian committee says: "The oldest Christian community in the world—the Christians whose forebears saw and listened to the Master as he lived and taught in Palestine—are in dire need in the land of Christ's birth and ministry. They need food, clothing, shelter, medicines, but most of all they need to know that you, their fellow-Christians, are thinking of them and helping them."

IN WINTER SEASON

NOW the snows of Advent fall,
White and quiet like a veil,
Now the troubled mind can turn
Inward and be newly born:
By the promise of the Child
Hurts and failures all are healed,
Storm that covers hill and wood
Speaks the silent word of God,
Grants through blessed winter air
Absolution cold and pure.

MARY ELIZABETH OSBORN

When you are doing your last-minute Christmas shopping, won't you include a gift to the Christian people of our Lord's own "little town of Bethlehem"? Checks should be sent to THE LIVING CHURCH RELIEF FUND, 407 E. Michigan St., Milwaukee 2, Wis., marked "For Bethlehem."

Communist Infiltration Tactics

ALMOST a year ago, eleven top-ranking Communists were convicted in federal court of conspiracy to overthrow the American government by force. All but one of those convicted are still at liberty on bail, pending appeal. And the Communist conspiracy goes on, under their direction.

The New York *Herald Tribune* has been running a series of articles by Fendall Yerxa and Ogden R. Reid exposing details of that conspiracy. The articles are not speculations or wild charges of the Red-baiting type; they are based on official Communist booklets and directives sent to party workers to show them how to carry out party objectives. One article reproduced leaflets on methods of wrecking machinery; the leaflets were found enclosed in sardine cans brought from abroad by ship. Another reproduced the directives through which comrades were instructed to promote the Stockholm Appeal.

In the seventh article, published December 6th, the writers deal with a plan for stepped-up Communist infiltration of Church organizations, parent-teacher associations, and neighborhood groups. "At a state-wide meeting in the East during the past week," say Messrs. Yerxa and Reid, "a national leader of the Communist party directed that all comrades be

ordered to join church and community organizations, in order to subvert them to Communist aims and policies. . . . Such religious and peace-loving groups, he found, would be ideal places to inaugurate appeasement campaigns based on Communist terms. He directed members to whip up movements to harass the United Nations, the Congress, and the national Administration with telegrams and resolutions urging the Western powers to negotiate a peace."

As a guide in this technique of infiltration, a Communist handbook has been issued entitled *A Guide to the Club: Its Role in Building the United Front in 1950*. You won't be able to obtain a copy at your corner bookstore, but the *Herald Tribune* reprints the cover, bearing the imprint of the Communist party, and quotes some extracts from it.

Fantastic? Perhaps; but it has happened in other countries, where the Church has been "domesticated" and made to serve the purposes of the Communists. Let's not let it happen here.

Churchmen in China

THE letter in this week's correspondence column from the Rev. Robert E. Wood, posted from Wuchang, China, November 17th, tells of some of the special problems faced by members of the Holy Catholic Church in China, and the forthright way in which they are meeting them.

Christians in Communist China are in a difficult spot, and the members of the Anglican (Holy Catholic) Church not least of all, because of their former close connection with the Church of England and the American Episcopal Church. They are likely to be suspected by the Communist officials of being "agents of Western imperialism," and by Churchmen in this country of undue subservience to the Communist government. This letter shows that, to date, the Chinese Churchmen have been able to steer between Scylla and Charybdis, and that their loyalty is first and foremost to Almighty God.

The bishops and other Church leaders have subscribed to a document opposing "imperialism, feudalism, and bureaucratic capitalism," and subscribing to the goals of "self-government, self-support, and self-propagation." In other words, they have renounced any ties of a material nature to those (actual or supposed) aspects of Western government that the Red Chinese government is opposing, and have thrown in their lot with their people. But they have not renounced any element of their Faith, and have pledged that if any such demand should ever be made of them, they would "continue to serve our God as usual." The solemnity of such a pledge, with its implications of possible martyrdom, can scarcely be overestimated.

In this Advent season, when thoughts of impending judgment lie heavy in the air and fill the minds even of those who have forgotten the Church's teaching, let us remember in our prayers the Christian men,

women, and children of China, and especially those who are of our own household of faith — the bishops, priests, and lay people of the Holy Catholic Church in China. May God give them the strength and courage to hold fast to their faith in our Lord Jesus Christ, and in His holy Church; and may He make both them and us ever mindful of the ties that bind us together in that household of faith, even though strife and tumult, and the strident clash of national and ideological interests may cut us off from one another.

"Therefore judge nothing before the time, until the Lord comes, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."



FOR one who served with the Marines in World War II, the news from the Changjin Reservoir area makes poignant reading. Here the First Marine Division, together with the Army's Seventh Division, was trapped by Chinese Communists, and must fight its way along narrow mountain roads in bitter winter weather to reach the coast.

I KNOW some of these men. Ned Craig, now a brigadier general, was the chief of the G-3 section at corps headquarters on Iwo Jima; Joe Stewart, now executive officer of the 5th Marines, was his exec at Iwo. These two were my immediate superiors. I also knew Col. Lewis Puller, commanding officer of the 1st Marines, though I never served with him. There must be other officers and old-time non-coms I knew; the junior ones and most of the enlisted men are of a younger generation, who have joined the Marines since the war.

COL. RAY MURRAY, of the 5th Marines, spoke for the entire division when he told Marguerite Higgins, courageous and ubiquitous war correspondent of the New York *Herald Tribune*: "I'm afraid we are all a part of a sad piece of history. A withdrawal on this scale is certainly something new in Marine Corps history. But I believe we are one of the first outfits in this war to come out, as a unit, of such a trap. We didn't come out as stragglers. We came out as Marines. We did not leave behind a single wounded man that I know of, or a piece of intact equipment. And that is the way we are going to fight our way to the coast."

MAYBE the Marines are inclined to boast now and then, but Col. Murray's statement was no boast. It was a simple statement of fact. The Marines come in for a good deal of criticism in peacetime, sometimes from quarters that should know better. But when it comes to fighting, their *esprit de corps* pays big dividends.

MEANWHILE the endless debates at Lake Success and Flushing Meadows go on and on. They are also "a part of a sad piece of history." The Chinese Communist delegates are entertained at banquets while their troops make war on American and other UN soldiers. The atmosphere of New York is deceptively peaceful. Wouldn't it be a good idea to call an emergency session of the United Nations to meet in Seoul? Maybe they'd be able to reach some kind of agreement before the aggressors got there — if only an agreement to adjourn to a safer place.

Clifford P. Morehouse

NEW YORK

22 Years

Miss Alice M. Pratt, Bishop Gilbert's secretary for 22 years, was the guest at a tea held in the Cathedral House, commemorating her years of notable service. Miss Pratt has become administrator of Seabury House. A gold wrist watch was presented to Miss Pratt by Bishop Gilbert and Bishop Donegan, on behalf of the diocesan staff.

Place of Canterbury Club

The diocese of New York held its first diocesan intercollegiate conference of Canterbury Clubs at the Seabury House, November 17th to 18th.

Meeting for dinner Friday night, the 41 delegates and campus chaplains, representing Barnard College, Bennett Junior College, Columbia University, Hunter College, New Paltz State Teachers College, New York University, Sarah Lawrence College, and Vassar College were welcomed by the Rev. Norman Spicer, diocesan chaplain to college students.

In the keynote address, the Rev. James A. Pike, chaplain of Columbia University, considered the place of the Can-

terbury Club on the campus. Dr. Pike emphasized the need for Episcopal students to establish a witness to their faith on the campus, to be willing and able to share their faith with students of other Churches, to work just as actively in interfaith organizations as in their own groups, and to encourage a strong stand among all the Christian groups on the campus.

Mrs. Reinhold Niebuhr, professor of religion at Barnard College, led the service of preparation for Holy Communion.

On Saturday morning, a presentation by Mary Elizabeth Ockenden of the division of College Work of the National Council, of the ideas behind the National Episcopal Students Convention to be held at Cranbrook School, Mich., during the Christmas holidays, was followed by a lively discussion of the proposed constitution for the National Episcopal Student Movement led by a panel of leaders including Chaplain Spicer, Mrs. Niebuhr, Miss Ockenden, the Rev. Owen Thomas, chaplain at Sarah Lawrence, and Miss Katharine Duffield, Provincial Secretary for College Work. Delegates were then elected to represent the diocese at the Christmas convention. They are Nancy McCaslin of Vassar

College, and John Morris of Columbia University.

College work clergymen present besides Chaplains Spicer, Pike, and Thomas were the Rev. Messrs. William J. Chase, Darby W. Betts, Paul Moore, Robert E. Terwilliger, and J. Marshall Wilson. Miss Adelaide Simpson attended as faculty advisor to the Hunter College Canterbury Club.

CONNECTICUT

St. Luke's Group

St. Luke's Group came into being at St. Luke's Church, Noroton (Darien), Conn., in July, 1945, in response to the urgent need for clothing and supplies of two homes for 60 destitute, elderly, Russian Orthodox refugees, located in Paris. While new projects have been added, these homes remain the principal interest and responsibility of the group.

St. Luke's Group, consisting of a small number of loyal women, works twice a week, summer and winter, at the home of its founding member, making new garments, repairing, cleaning, and rejuvenating old ones. Emphasis is on sending each item as an acceptable gift. The group exacts no dues and has never

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included funds raising in its program.

Good will and material help are given to the group by several leaders in the Episcopal Church and other Churches. Letters from the Presiding Bishop and Bishop Gray, coadjutor of Connecticut, endorsing its undertakings were published in the local press and gave impetus to the work.

St. Luke's group maintains its annual corporate communion on St. Luke's Day and has also developed into an inter-church group, serving without distinction of religion. Its activities include hospital workers; a recreation center in Nice; the children of the French village of Fresnes-en-Saulnois in Lorraine; a DP camp, a German school, and an orphanage in the American Zone of Germany; and through U. S. Army chaplains and Church World Service, gifts to individual needy cases. The latest development is aid to thoroughly investigated DP's in the U. S. Shipments are made to these destinations as fast as they can be prepared, an output of 1000 to 1500 pounds a year.

A 15-year-old French girl, living in Normandy, gave thanks by knitting a garment for an infant in Lorraine, and with neighbors' help has made collections of clothing, reconditioning and forwarding them to those in need. She calls this service, "St. Luke's Group."

The Rev. Paul Kimzig wrote in German, "as Catholic priest of Dilsberg," expressing heartiest thanks for the great joy in the gifts to the kindergarten.

Recently Chaplain Captain George M. Phillips, U. S. A., (Roman Catholic) wrote from headquarters of the Sixth U. S. Armored Cavalry in the American Zone, "Last week I was very pleasantly surprised to receive a package of clothing from St. Luke's Group. The clothes

are always so clean and serviceable that I am happy to see them arrive. I try to keep such a box in my own office . . . Children's shoes are a very critical item. It is not uncommon to find a whole family without a pair in the house . . . Following your own spirit of charity, I do not ask them what Church they go to before they receive something. If they are in need, and we have the means to help them, they get it."

The preoccupation of St. Luke's Group at present is the necessity faced by the Old People's Homes in Paris, run by the "Comité Russe de Secours." After utilizing all its efforts the home has at last been forced to apply to American friends for help. If it is not forthcoming, this refuge for Russian Orthodox old men and women must be closed. They write: "This would mean real disaster, and we cannot admit that such a calamity could strike our members."

OREGON

When Other Helpers Fail

Bishop Dagwell of Oregon joined with the vicar general of the Roman Catholic archdiocese of Oregon and Rabbi Julius Nodel of Temple Beth Israel, Oregon, on November 29th in issuing a call of the faithful to prayer for world peace.

"Confronted with the prospect of a war of such proportions as the world has never seen, we must do what people have always done when other helpers fail and comforts flee — turn to God," said Bishop Dagwell. "We need to pray that the heads of government of all nations be sensitive to their grave responsibility. We need to pray that the United Nations may act with wisdom, not with fear or anger."



ST. LUKE'S GROUP: Twice a week, for five years, gifts for the needy.

Impressions

(Continued from page 14)

time, do we behold more noble behavior, behavior more Christian!

But if already the country and the people have made the visit an unforgettable pleasure and privilege, how much more has the Episcopal Church provided a deep community and Christian blessing. The Episcopal Church of America and the Swedish Church are very close to one another.

Now, in the last hours of this unforgettable visit, how many memories are vivid! The wonderful chapel of Seabury-Western Seminary, Trinity College in Toronto, the perfect plainsong in the chapel of Nashotah House, the most noble churchmusic of General Seminary, the High Mass of Trinity Church and the numerous communicants, the uncomparable holy beauty of the Cathedral of St. John the Divine, its dignified liturgy, and its long line of communicants in the High Mass, the concelebration in St. Peter's, Peekskill, not to mention St. Marks in Philadelphia, and Grace Church in Providence, the Swedish Mass celebrated in English in many chapels and churches, sometimes with many communicants—what a blessed treasure of remembrances!

The present writer was asked by somebody in Sweden before he went to America if it would not be interesting to have so many things to talk about in future lectures about America. But he got the answer, that there would never be any lectures of that kind; if they were to be told, the lecturer must spend his whole life lecturing. But he has now changed his mind; he will certainly lecture about America and the Episcopal Church! He will return to his own country and his own Church as an ardent lover of and eager diplomatist for America and the Episcopal Church. And he hopes to return himself and to be able to send many other priests and students to America and the Episcopal Church. He also hopes that he will have the privileges of arranging visits of priests and students to Sweden and the Swedish Church. He will be glad to answer letters on that question. This visit should only be a beginning of frequent visits and closer relations.

Does he have nothing to criticize? There are certainly some features in the Catholic movement of the Swedish Church which are different from the same movement here, but those questions could be more conveniently dealt with in the book which the present writer hopes to compose, and of which these words could perhaps be allowed to be the first announcements. But is it not just as natural as Christian, that the guest just leaving only remember the pleasant experiences, especially when these have been so overwhelmingly dominant?

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BOOKS

Physician and Man of Letters

JEREMIAH S. Finch, assistant dean of the College, Princeton University, in *Sir Thomas Browne; a Doctor's Life of Science and Faith* (New York: Henry Schuman. Pp. 319) has given his readers an interestingly written life of the 17th-century Norwich physician, Churchman, and Royalist, who found time also to become one of the great men of letters of English history.

Dr. Finch traces Sir Thomas' life from boyhood, through his days at Winchester College (England's oldest public school), at Oxford (where the medical training was centuries behind the times), then on the continent at the slightly-but-not-very-much-better medical schools of Montpellier, Padua, and Leyden, then back to England where, 14 years after his matriculation at Oxford, he settled down to medical practice in Norwich, married, subsequently brought up a large family, and developed a name for versatility.

In the literary world Sir Thomas is known chiefly for his *Religio Medici*, in which, though himself attached in his devotion to the Church of England, he became one of the earliest exponents of religious toleration.*

Of Interest

GOSPEL GLEANINGS, by Thomas Nicklin (Longmans. Pp. xv, 394. 21/-). Adequately described by its subtitle: "Critical and Historical Notes on the Gospels." To be more fully reviewed later.

The Word Accomplished, by A. B. Christopher (Philosophical Library. Pp. ix, 176. \$3.75). Purports to have been dictated by God. "A. B. Christopher" is a pseudonym.

Moses, Who First Saw the Pyramid of Life, by A. A. Williamson (Philosophical Library. Pp. ix, 231. \$4.75). A philosophy of history.

An Anthology of Prayers, compiled by A. S. T. Fisher (Longmans. Pp. ix, 133. \$1.25). The 5th edition of a work first published in 1934. Contains a great variety of prayers of all kinds, including intercessions, thanksgivings, prayers for special occasions, arrow prayers, preparation for Holy Communion (with the service printed out), a form for confession (sacramental and non-sacramental), and thumbnail biographies of authors. A

*According to Dr. Finch, *Religio Medici* gave birth to a succession of "Religios" of every sort: *Religio Jurisconsulti*, *Religio Stoici*, *Religio Philosophi*, *Religio Chemici*, *Religio Grammatici*, and even *Religio Obstetrici* (p. 118).

most useful devotional volume, "Catholic" and "catholic" in the best of both senses of the word.

Prayers for Men in Service, compiled by G. A. Cleveland Shirgley (Devotional Life Press, 195 Bird Ave., Buffalo 13, N. Y. Pp. 32. Paper, 15¢). A new and revised edition of a booklet first published in 1942.

The Man of Sorrows, by Albert T. W. Steinhäuser (Augsburg Publishing House. Pp. x, 293. \$2.50). Adequately described by its subtitle: "A Book of Lenten Devotions on the Passion of our Lord."

Children of the Bible, by Elizabeth Yates (New York: Aladdin Books. Pp. 92. \$2). Stories of children in the Bible, simply and vividly told. The illustrations by Nora S. Unwin help to make characters alive. Can be read to younger children and by older children to themselves (age group 5-10). Pictures on jacket very effective.

History Can Be Fun, by Munro Leaf (Lippincott. \$1.75). The story of mankind in 63 pages, with exciting line drawings by the author (age group 7-up). One glaring inadvertence: "he (Christ) and his followers started the great Christian religions [pl.]"

The U. S. National Commission for UNESCO has put out *Human Rights—A Work Kit for Organizations and Communities* (free on request from UNESCO Relations Staff, Department of State, Washington 25, D.C.).

Many Colored Fleece, by Sr. Marcella Gable, OSB (Sheed & Ward. Pp. xxxii, 336. \$3.50). An anthology of short stories selected as "Catholic fiction." Good stories, originally published in magazines ranging from the *Atlantic Monthly* to the *New Yorker*, from the *Yale Review* to the *Saturday Evening Post*. They deal with a wide range of subjects, plus the "Catholic religion" (RC), but are of wider application.

Meals from the Manse, Favorite Recipes from the Wives of Great Preachers, With Devotional Gems for Homemakers, by Lora Lee Parrott (Zondervan. Pp. 93. \$1.50). A nicely illustrated cook book. Good assortment of practical recipes interspersed with homely sayings and theology, good and bad. A section in the back might be very useful to guilds: it contains a number of menus for large groups, with table of amount of foods to buy when serving 50, and eight pages of quantity recipes. Indexed.

NOTICES

DIED

ANDERSON, Louis Francis, son of Alexander Jay and Louisa (Phelps) Anderson, was born in Morris, Illinois, July 31, 1861, died in Walla Walla, Washington, November 12, 1950. Of their affection, The Sisters of St. Anne.

CLASSIFIED

APPEALS

The Comité Russe de Secours, 141 bis, rue de Vanves, Paris, France, which conducts two excellent Homes for sixty destitute elderly Russian Orthodox victims of the Red Revolution of 1917 appeals for funds. Founded in 1934 by Madame L. Lubimoff, this Committee has always maintained a high standard, caring for the members' spiritual needs with regular services in their own Chapel and further upholding their morale by thoughtful consideration. They also run a Soup Kitchen, where an average of 24,000 meals is served annually to derelict "D.P.'s" of the present migration. Due to the inflationary prices, the buying power of the subsidy regularly granted them by the French Government is insufficient to maintain a bare subsistence minimum for these aged and helpless souls. Their financial situation for 1950 threatens the very existence of their institutions. To escape liquidation of this haven for Russian Orthodox aged, their Committee must find at least \$1,716.00 this year. To avoid disaster, they have decided "to knock at all the doors, hoping they will open—as the Lord has said." Contributions marked "Comité Russe" should be addressed: Rev. T. Chester Baxter, St. Luke's Church, Noroton (Darien), Conn. Sponsors: The Very Rev. Frederick W. Beekman, D.D., Dean Emeritus, American Pro-Cathedral Church of the Holy Trinity, 23, Avenue Georges V, Paris, France; The Very Rev. Nicholas Metropolsky, Russian Orthodox Church of St. Mary, Stamford, Conn.; The Rev. Sewall Emerson, St. Paul's Church, Norwalk, Conn.; The Rev. Donald Emig, Rowayton Methodist Church, Rowayton, Conn.

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CHANGES

Appointments Accepted

The Rev. William T. Armitage, formerly rector of Trinity Church, Whitinsville, Mass., and vicar of St. John's Church, Millville, will become rector of the Church of the Transfiguration, Edgewood, Cranston, R. I., on January 1st. The church is buying a new rectory at 153 Wheeler Ave., Edgewood, R. I.

The Rev. Joseph B. Batten, formerly of the Church of England in Canada, is now in charge of St. John's Church, Durand, Mich., and St. Mary's Church, Maple River. Address: 108 Mercer St., Durand.

The Rev. Gerald L. Claudius, formerly rector of St. Thomas' Church, Falls City, Nebr., and priest in charge of Grace Church, Tecumseh, Nebr., is now rector of Trinity Church, Logansport, Ind. Address: 319 Seventh St.

The Rev. George C. Eichelman, formerly vicar of Christ Church, Los Angeles, is now assistant at St. Paul's Parish, Alton, Ill. Address: 10 E. Third St.

The Rev. W. J. Harris, formerly assistant at St. Paul's Cathedral, Springfield, is now priest in charge of St. Andrew's Church, Carbondale, Ill.; St. Mark's Chester; and St. Anne's, Anna. Address: 404 W. Mill St., Carbondale, Ill.

The Rev. Wayne L. Johnson, formerly assistant at St. John's Church, Decatur, Ill., is now rector of St. Paul's Church, Pekin, Ill. He will continue his work as business manager of the Springfield Churchman. Address: 411 Washington St.

The Rev. Ralph Markey, rector of St. Andrew's Church, Paris, Ill., has added Trinity Church, Mattoon, to his work.

The Rev. Merrill A. Norton, formerly vicar of Christ Church Mission, Victorville, Calif., and St. Paul's, Barstow, and for a time this spring, temporarily at St. Paul's Mission, Clinton, Okla., is now vicar of St. Andrew's Church, Peoria, Ill. Address: Box 334, Peoria 1, Ill.

The Rev. G. Richard Robertson, who formerly served St. Mark's Church, South Milwaukee, Wis., is now in charge of St. John's Church, Howell, Mich.

The Rev. Carl Russell Sayers, formerly curate at St. Paul's Church, Burlington, Vt., and priest in charge of Calvary Church, Underhill, will after January 1st begin work in the Allen Park area of the diocese of Michigan. Address: 9056 Niver Ave., Allen Park, Mich. Mrs. Sayers, who has been serving as parish worker at St. Paul's, will assist her husband in the new work.

The Rev. Walter R. Strickland, formerly vicar of the Chapel of All Saints' Whalom, Mass., is now rector of St. Matthew's Church, Unadilla, N. Y., and St. Paul's, Franklin. Address: Unadilla, N. Y.

The Rev. Thomas B. Turnbull, formerly vicar of St. Matthias' Mission, Okadale, Calif., is now rector of All Saints' Church, Redding, Calif. Address: 1400 Chestnut Ave., P. O. Box 918, Redding, Calif.

The Rev. Carl E. Wilke, formerly rector of Calvary Church, Richmond, Tex., will become rector of St. Matthew's Church, Bellaire, Tex., on January 15th. Address: Box 142, Bellaire, Tex.

Armed Forces

Chaplain (Comdr.) Chester L. Hults, formerly with the New York Group, Atlantic Reserve Fleet, Bayonne, N. J., should now be addressed: U.S.S. New Jersey (BB62) c/o Fleet Post Office, New York, N. Y.

Resignations

The Rev. Dr. H. deWolf deMauriac has resigned as rector of Trinity Parish, Tariffville, Conn., and retired. Address: Box 626, Old Saybrook, Conn.

Changes of Address

The Rev. Robert L. Baxter, rector of St. Michael's Church, Yakima, Wash., should be addressed at 5 S. Naches Ave.

The Rev. William B. Garnett, rector of Trinity Church, Independence, Mo., is on leave of absence from his parish because of serious physical ill health. Temporary address: Bradshaw Rd., Hopkinsville, Ky.

The Rev. Norman B. Godfrey, who will probably go to Okinawa in March as the first Episcopal missionary there, may now be addressed at 2016 Skyline Dr., Honolulu, T. H. He is studying Japanese at the University of Hawaii. Canon Godfrey's

CLASSIFIED

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ORGANIST-CHOIRMASTER desires Anglo Catholic parish; young, ambitious, recitalist, Mus. B. with wide training and experience in pianchant and liturgical music. Reply Box H-509, The Living Church, Milwaukee 2, Wis.

TEACHER—three years' experience in old New England Academy, desires Episcopal school. French, Latin, Spanish, Music, Dramatics. Married, two sons; dorm parents. Reply Box H-510, The Living Church, Milwaukee 2, Wis.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California. Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

TRAVEL

CATHOLIC CLERGY, planning to visit England next Summer for the Festival of Britain, who would wish to stay at a spacious Vicarage in London rather than at a hotel, can get room and full board (4 meals including tea) for 4 guineas a week (less than \$12.00). Buses to any place in London. Please communicate with the Rev. Father P. W. Seymour, St. Peter's Vicarage, 308 Kennington Lane, Vauxhall, London, S. E. 11, England.

family will continue to live in Hawaii after March.

The Rev. Paul E. Langpaap, who recently became rector of St. John's Church, Stockton, Calif., may be addressed at 115 E. Miner.

The Rev. John J. McCarthy, formerly in residence at Holy Cross Monastery, West Park, N. Y., is living temporarily at 40 South St., Auburn, N. Y. He expects to go into parish work.

The Rev. Frank A. Saylor, retired priest of the diocese of Western North Carolina, formerly addressed at Penland, N. C., should, for the winter, be addressed at 411 Sixth Ave. W., Hendersonville, N. C.

The Rev. William Ward, chaplain at the University of Miami, may be addressed at P. O. Box 356, University Branch, University of Miami, Miami 46, Fla.

The Rev. Paul Wessinger, who is now associate rector of St. Mark's Church, Portland, may be addressed at 1025 N. W. Twenty-First Ave., Portland 10, Ore.

The Rev. Norman E. Young, a teacher at the

Sherman E. Burroughs High School, formerly addressed at 120 B. Hornet, NOTS, China Lake, may be addressed at 58 B. Rowe St., Naval Ordnance Test Station, China Lake, Calif.

Ordinations Priests

Kansas: The Rev. A. Blanchard Boyer was ordained priest on November 26th at Bishop Moore, Retired Bishop of Dallas, at Christ Church, Dallas, where the new priest will be curate. Presenter, the Rev. Bertram L. Smith; preacher, the Rev. James C. Hofmann.

New Jersey: The Rev. James A. Gusweller was ordained priest on October 26th at Trinity Cathedral, Trenton, N. J., by Bishop Gardner of New Jersey. The new priest is assistant at Holy Trinity Church, Collingswood, N. J.

Springfield: The Rev. Richard Babcock Adams was ordained priest on October 28th by Bishop Clough of Springfield at St. Paul's Cathedral, Springfield, Ill., where the new priest will be assistant. He will also be priest in charge of

Trinity Church, Petersburg, and St. Luke's, Springfield. Presenter, the Rev. H. B. Adams; preacher, the Rev. W. E. Berger. Address: 821 S. Second St., Springfield, Ill.

Vermont: The Rev. James H. B. Kenyon was ordained priest on November 26th by Bishop Van Dyck of Vermont at Christ Church, Montpelier, where the new priest is curate. He is also in charge of St. John's Mission, Stowe. Presenter, the Rev. Charles Folsom-Jones; preacher, the Rev. Donald R. Woodward.

Depositions

The Rev. Dr. Maurice M. O'Moore was deposed on October 26th by Bishop Potter of Sacramento in accordance with the provisions of Canon 58, Section 1 (8).

Lay Workers

The Rev. William B. Key, formerly pastor of the First Baptist Church in Ironton, Ohio, is now lay minister assistant at Christ Church, Cincinnati. Address: 418 E. Fourth St., Cincinnati 2.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



OAKLAND, CALIF.

ST. PAUL'S Montecito Ave. & Bay Pl.
Rev. J. C. Crosson, r; Rev. B. C. De Camp, c
Sun HC 8, 11; 1st Sun, 11 Ch S, 11 MP, 12:30
Holy Bapt; 10 Wed; OH Tues, Wed, Thurs, 10-2:30
& by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8:30, 11 (High & Ser); 9 MP; Daily
Masses 8:30, 11 (High & Ser); 9 MP; 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenorm Place
Rev. Gordon L. Graser, v
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES' Rev. James Murchison
Duncan 1215 Massachusetts Ave. N.W.
Sun Masses: 7:30, 9:30, 11 with ser; Daily Masses:
7; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Lafayette Square
Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30;
Thurs 12; C Sat 5 to 6 and by appt

MIAMI, (COCONUT GROVE), FLA.

ST. STEPHEN'S 3439 Main Hy.
Rev. William O. Honner, r; Rev. W. J. Bruninga
Sun 8 HC, 9:15 & 11 Cho Ser & Ser; Week
Days: Daily 7:30 ex Mon at 10 & Fri at 9;
C Sat 5-6 & 7-8 & by appt

THE PALM BEACHES, FLA.

ST. GEORGE'S Rev. Edward L. Aldworth
409-419 — 22d St. Riviera Beach
Sun HC & Add 9, Bkfst-on-Patio 9:40, MP Add &
Ch S 10:15; EP Ser 7:30; W. A. Tues 2; Men's
Club 3d Mon 7:45

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
Church & Eldorado Sts.
Sun 7 HC, 9:30 Cho Eu & Ser, 11 Children's
Eu & Ch S; Daily 7:15 MP, 7:30 HC

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun 7:30, 9, 11; Weekdays Eu 7:10; also Fri
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkler, r
Sun 8, 9:30, HC 10:15 & 11 MP, 1st Sun HC 11,
3rd Sun HC 10:15, 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10;
C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed);
HC; 8:30 MP; 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes,
Jr., Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-
Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERSESSION

Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters.
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

COLUMBUS, OHIO

TRINITY Rev. Robert W. Fay, D.D.
Broad & Third Streets
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Lenten Noon-Day, Special services as
announced.

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30,
Sung Eu & Ser 11, Nursery School 11, Cho Eu 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7,
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-
man; Rev. Nicholas Petkovich
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Duane,
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30)
Confessions Sat 5-6, 7:30-8